



VOL. XXX.—NO. 48.

MONTREAL, WEDNESDAY, JULY 14, 1880.

PRICE FIVE CENTS

## THE LAND AGITATION.

### Compensation for Disturbance LANDLORDS CRYING FENIANISM.

LONDON, July 8.—In the House of Commons last evening, in the debate on Mr. Collins' bill granting a loan of £30,000 for Irish fisheries, Mr. Parnell said that the Irish had their own Parliament and that it was their duty to see that they were not in a worse position by its refusal of Home Rule.

A Dublin correspondent says there is no doubt Fenianism is engrafted on the land agitation, and imparts to it its most effective organization and formidable character. It is impossible for those who reside in the West not to feel alarmed at the signs of danger which are plainly visible. There is no reason to doubt that many of the peasantry have been trained to move in military order and understand how to act together as disciplined bodies, and that every opportunity is taken to collect arms.

EDINBURGH, July 8.—A London correspondent has heard that the Government has received information from Ireland that unless the compensation for disturbance in Ireland bill is passed, public tranquillity will be endangered. It is said a number of peers are anxious to substitute for the bill a measure extending the Ulster tenant right system to the distressed districts. A Dublin despatch says the opponents of the bill believe if its true character were understood by the people of England it would never be allowed to pass, and that all that is required is a little time to enable them fully to expose it. They say the natural inference will be that it is only intended to apply to a few districts where there is extreme distress, and where there are a few landlords of a very hard type, whose powers of eviction every good man should desire to check. The fact that the scheduled districts comprise over 11,000,000 acres in the whole country, shows the bill is far more sweeping than might be supposed from the statement of Mr. Forster, Chief Secretary for Ireland. Although only seventeen counties are named in the schedule, other counties may be partially brought within its operation, for the poor law unions in many instances overlap adjoining counties. The bill is also felt to be peculiarly hard upon small struggling landlords who have to deal with the tenants whom it is meant to protect. It will reduce many of those landlords to want. Those who have given most and lost most by the bad times and bad tenants will suffer most severely, while the class whom it is intended to restrain, namely, the iron-handed, who have used the utmost pressure to extract rents, can afford to wait until the fetter which the Act puts upon them is removed. They will then go to work with a vengeance upon the defaulters. The Land Committee, who have been for some time organizing for the defence of the landlords, are working strenuously to enlist public opinion against the bill, and it is contemplated to give expression to their feelings by a public manifestation.

Government has given notice of an amendment by which tenants having the privilege to sell their interest in holdings will not be entitled to compensation under this bill. This Mr. Parnell bitterly denounced, and last night announced that Irish members would no longer assist the Government in passing the bill.

The Marquis of Lansdowne, Under-Secretary for India, has succeeded from the Ministry, because he disapproves of the Government's Irish policy. It is rumored that other members of the Ministry will follow him.

## SIR GARNET WOLSELEY ON THE STATE OF THE ARMY.

At the annual dinner of the Newspaper Press Fund at Willis's Rooms, London, England under the presidency of the Duke of Manchester, Sir Garnet Wolseley made some strong and startling remarks on the present state of the army. He declared that "the press alone can bring useful light to bear upon the dark parts of our military system not in unison with the spirit of the age or with modern military science," and in appealing to public writers for support to reform military abuses, he said:

You alone have sufficient power to enable us to correct and reform what we believe to be wrong, and to remove from the path of progress those great boulders, prejudice and superstition, which now impede the way. You alone can enable us to put new wheels to the military coach which by its creaking tells us of its present dangerous condition, and which is only with difficulty maintained in an upright position at all. I refer to this subject because I feel that if the army is really to be the efficient instrument that it was many years ago, under our great captain, great changes and reforms are needed, and that those changes must not be of a retrograde character.

Coming from so great a military authority, such a warning as to the need of the reorganization of our army will startle the country almost as much as when the great Duke of Wellington, in a letter addressed to General Buxton, declared that the undefended state of the English coast invited an invasion from a French army, the landing of which and its march on the metropolis were totally unprepared to resist. The public also will gather from Sir Garnet Wolseley's allusions

that the necessary army reform is likely to meet an obstinate resistance. Sir CHARLES GAVAN DEFFY proposed "The House of Parliament," and, alluding to the complaint that the press did not receive proper acknowledgement at the hands of the State, pointed out that at this moment a journalist was Prime Minister of New Zealand, and in past times journalists had held similar positions in New South Wales, Victoria, New Zealand, and Canada, whilst the present and late head of the English Government might fairly be described as men of letters.

Lord HORTON announced that the subscriptions amounted to over £1100.

## A THRILLING ADVENTURE.

On Saturday morning, July 3, about six o'clock, the captain of the steamer *Empress of India*, in coming up the lake, and when about fifteen miles east of Toronto, sighted a small boat to the southward. In the boat were discovered two persons who were waving their coats in the air and shouting at the top of their voice, evidently with the object of attracting the attention of those on board the steamer. The captain at once called the mate, and headed the steamer for the craft, out of which they quickly got the occupants, whom they took on board the steamer. They then bore away for this city, whither they were bound, towing the small boat astern. The rescued proved to be Captain Maurice Fitzgerald, of the schooner *Mercie E. Hall*, and a lad about 17 years of age, named William Clarkson, one of her crew; and the boat was the yawl of that vessel. They both seemed quite exhausted and completely drenched with water, the boat being almost half filled when they were picked up. Captain Fitzgerald and his companion were as quickly as possible provided with refreshments, of which they partook in a manner that belokened a long fast.

After the cravings of hunger had been satisfied the captain commenced a wild and incoherent story. He averred that he had been chased by pirates, who kept up a steady fire on him with needle guns. He had seen a light on the lake, and heard voices calling, "Sailor, come here!" "There is one of the pirate boats now!" he said to the mate. Mr. Ackerman, who, however failed to see the object pointed out by the strange captain, who moreover, stated that while on his own schooner his crew had conspired to rob him of \$150 and to murder him afterwards. Some of them were in favour of cutting him up and packing him in a barrel, while others, who were less merciful, were for stowing him overboard. All these statements he called upon the boy to corroborate, cautioning him to tell the truth, even if he (the boy) should implicate himself, and even if it would "rob him pretty hard."

The boy, who was nearly scared to death when picked up, told an entirely different tale, of which the following is the substance.—The *Mercie E. Hall* left Oswego on Tuesday last "flying light," bound for this port, and the variable and adverse winds she met so retarded her progress up the Lake that it took her until Friday evening to get within the distance of some fifty miles of her destination. The captain, the boy went on to say, had been drinking very heavily for about two weeks, and had left Oswego with scarcely any provisions, so that they subsisted on the passage almost entirely on potatoes. At eight o'clock on Friday evening the captain came on deck, went forward, picked up a "norman" (a large iron bolt to insert in the windlass to keep the cable in its place thereon when they "let go anchor"), and, walking aft, also seized an axe. He then went aloft the main rigging to the cross-tree, where he kept waving the axe and the norman in either hand, vowing that he would kill any one who would attempt to come near him. He also threatened to cut away the main halyards and let the sail down by the run. After some considerable time, the boy narrates, the captain came down on deck; and about twenty minutes to two on Saturday morning ordered him into the yawl. He then commenced to cut the tackles which suspended the boat to the davits. The mate tried to prevent him, but got knocked down with the norman, so the man succeeded in getting the boat into the water, not, however, without partly filling her with water. At first the captain let him (the boy) in the bow of the boat, but after a time released him, saying, "Oh, this is you, is it Willie?" The boy at once went aft and seized the only oar they had, and sculled for dear life for the north shore in the hope that he would be picked up by some vessel. The poor lad was nearly exhausted when rescued, and could hardly have held out much longer. Under the circumstances he behaved very coolly, for he was in fear every moment that the captain would brain him with the axe and throw him overboard.

Captain Fitzgerald was arrested. The unfortunate man was suffering from an attack of delirium tremens, which accounts for his extraordinary conduct.—*Globe*.

## THE TORONTO AND OTTAWA RAILWAY.

TORONTO, July 8.—And now there is another rumour here that Vanderbilt, the great railroad king of the United States, has some interest in the Toronto and Ottawa Railway being built, and that he has control of the charter. The rumour comes from South-Eastern Railway men, and may mean much or little. Few would be found to object, however, to its construction.

A community of Jesuits from Stonyhurst, England, are going to take charge of St. Dunstan's College, Charlottetown, P. E. I., when classes re-open after the summer holidays. It is rumored in this connection that Rev. M. C. Kenney, son of Edward Kenney of Halifax, at present Principal of an American Jesuit College, will be removed to that city to assume the direction of St. Dunstan's.

## RELIGIOUS THOUGHT AND PHYSICAL SCIENCE.

The following able discourse was delivered by the Right Rev. J. L. Spalding, Bishop of Peoria, on the occasion of the Dedication of St. James' Church, Chicago. He took for his text the words of St. Paul:

"O, the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible and His judgments and how unsearchable His ways."—*Romans, xi, 33.*

Religion rests upon belief in a mysterious world. Hence it is necessarily a faith, and can never be, except imperfectly, a philosophy. It must assume what we cannot comprehend, and for which, consequently, we can furnish no proof that will clear away all difficulty. What is the life of God? What is His essence? What are His judgments and His ways? They are incomprehensible. They are unsearchable. What is the life of man? What is his soul? What is thought? What is the ultimate value of all his knowledge? Faith may answer, science never can. Mystery for me and you; mystery for Plato and St. Augustine; mystery for the untutored savage and for the philosopher, who, with microscope and acid, searches for what includes the utmost reach of thought. He tries, to the apprehension of this age, lies the weakness of religion. What cannot be adequately grasped by the mind the modern prejudice declares to be unknowable.

SCIENCE is now helpful in a thousand ways to the common and passing wants of man, and hence popular opinion, which delights in extremes, makes it an idol and the supreme arbiter of all life and truth. To it, all things, in heaven and earth, are made subjects; and it need not excite surprise that those who minister at its altar should, with haughty brow and scornful breath, deal damnation upon all those who refuse to bow the head to this new service. And there is, indeed, nearly everywhere, among the defenders of religion even, an implied acceptance of the supremacy of science. What is the noticeable preachings of the age but an apology for religion? What is thought to be so desirable as to show that it is not in contradiction with science? What other means than a reconciliation between these two realms is held to be a remedy for the unbelief of the present time? What more certain warrant for a creed is there to be than the fact that science supports it? And where there is real and apparent conflict between the two, are not most men prepared, without hesitation, to pronounce against religion? I read in a thousand books that if God and the soul are not to be found at the bottom of some chaotic, crumble they are not to be found at all, and on all sides I hear of the need of a religion which, based on science, shall be in harmony with culture. Hence

SCIENTIFIC RESEARCHERS have come to possess an importance far greater than can be claimed for any physical discoveries which may result from them. The public mind is filled with eager expectancy that at any time the inner secret of Nature may be disclosed to the peering eyes of some tireless investigator. The goddess hope that it shall be made plain that matter and force are the equivalents of all life and thought; while the religious have a vague belief that the soul's faith is to receive its final and all-sufficient confirmation at the hands of the empiric. This, I apprehend, is the hidden charm which makes science popular. The multitude are eager to learn the properties of the matter, because they fancy this knowledge may throw some light upon the mystery of human life—may explain our hopes and fears, our loves and longings. There is also the superstition that a truer knowledge of the laws of matter will bring on the golden age. Is the opinion, now so prevalent, that scientific tests are the ultimate criterion of religious truth, well founded? In other words,

CAN SCIENCE BE SET UP AS A STANDARD OF CERTAINTY TO WHICH RELIGION MUST NECESSARILY CONFORM?

This, as I take it, is a radical and previous question, in current controversies, concerning the supposed conflict between science and religion; and the practical result from correct views on this subject will be to show that such disputes are generally idle and often hurtful. I have often stated that religion rests upon belief in a world which is mysterious, which we cannot comprehend, and which we can only vaguely and analogically imagine or describe. Hence religious truths are often mysterious, which, when formally expressed in words, seem to be inconsistent with our natural knowledge or even to involve a contradiction in terms. Here at once we come upon the deep and inexhaustible mine from which the objections of the irreligious have in all ages been drawn. In thinking of God, for example, we necessarily ascribe to Him all attributes of perfection; and the notes of criticism are able to show that the very idea apparently exclude one another, and that the attributes themselves seem to be in conflict with each other and with the facts of nature. How to reconcile absolute being with personality, or infinite power and goodness with the existence of evil, are problems as old as human thought. A child can perceive the difficulty, and the meditations of the philosophers have left it unexplained. The obscurity is inherent in a defect of the human mind. And the same is true, though in a smaller way, of questions of the soul and a future life; and when this is rightly appreciated such mental difficulties are seen to stand in no logical relation to religious doubt. But the psychological fact remains that, obscurity is hateful to the intellect, which, in proportion as it is keen and strong, will be tempted to hold that it can compass Heaven and earth, and make itself the measure of all things. Now,

to the superficial and casual view, this mystery which inheres in religious belief—is absent from scientific knowledge, and this at once accounts for the assumption, so general in our day, that science is more certain than religion, and that any conflict between the two must necessarily prove fatal to faith. Fortunately, it is only to the superficial and casual view that this is so.

THE MENTAL DEFECT, of which I have spoken, affects not merely our ideas of God and the soul, but our ideas of the whole material universe, as well. The visible world seems plain and intelligible only so long as we are content to be thoughtless and shallow. The moment we strive to get below the phenomenal, our heads grow dizzy and our sight dim, and yet in order to reduce science to a logical system we must get beyond appearances; for no thinker accepts the crude realism which imagines that the phenomenal is the real. What are called properties of matter are but subjective impressions made upon us by agencies which we are bound to believe exist, but of which we can form no mental image. Sound, color, size, and weight are not in matter, but in our consciousness. This is not a metaphysical refinement, but a simple truth which may be said to be almost self-evident. When we try to get beyond these models of consciousness, in order to determine

WHAT THE ESSENCE OF MATTER IS, we at once find ourselves in a world where the obscurity is as great as the mystery with which the ultimate truths of religion are clothed. Matter, that it may become intelligible, is transfigured by the mind into spirit; and we perceive the full meaning of Descartes' teaching that our knowledge of the soul is more intimate and certain than our knowledge of the body. The language of the experimentalists, when we get at its underlying philosophic meaning, is found to be as purely symbolic as that of the metaphysicians. The ultimate particles of matter which are assumed in all the researches and deductions of the scientists, are surrounded by all the mental difficulties which inheres in metaphysical entities. The mind cannot form a real image of an atom of oxygen any more than of God. The same may be said of force, of chemical affinity, of magnetism; and it requires but little reflection to understand that it is quite as difficult, to say the least, to prove the existence of corporeal substance. That we all have this consciousness of color, size, form, and motion is of course perceptible; but these are merely modes of perception or existence. That we have an irresistible impulse to believe in an underlying reality which produces these impressions is equally indubitable, but our propensity to believe that the harmony and order of the universe are the result of intelligent contrivance is not less strong; and in the one case and the other our belief is stronger than our reasons.

IN SCIENCE, AS IN THEOLOGY, OUR IGNORANCE IS INFINITE, OUR KNOWLEDGE FINITE. It is not to our purpose to say that our idea of God and of a contriver of the universe is anthropomorphic. Without doubt it is so; but so are all human ideas. This can't phrase, which is now so frequent in the mouths of free-thinkers and apostates, is a shallow truism, which has no more meaning when applied to our idea of God than when it is referred to our idea of any other object of thought. We are human, and we think, as we feel and love, like human beings, and belief reflection is needed to persuade us that this limitation is the result of a law of our nature whose action we cannot possibly escape. Our ideas of matter, of force of space, of time, are symbols of modes of consciousness, and consequently are anthropomorphic. We know the world as it appears to us; but that there is any essential likeness between its real nature and our mental images cannot be perceived, and it known to us at all, must be known as an inference from principles which cannot be verified by experiment. In spite of this intellectual difficulty all men accept as a fundamental belief that the apparent world is for us the truest representative of the real world. Ultimate scientific ideas are therefore involved in the same obscurity in which ultimate religious ideas are shrouded; and if this is not generally recognized, the cause is to be found either in the superficial view which men take of science, or else in the passion which religious controversy is apt to awaken. The remark has often been made that if mathematical truths involved moral obligations, the critical acumen of sceptics would not lack reasons for doubting them. It would be easy to give further proof of the intellectual difficulties inherent in sciences as a local system by entering into an examination of its necessary postulates, as, for instance, the uniformity of nature, the persistence of force, the indestructibility of matter, and the law of causation; but, in attempting to embrace so wide a field in a single discourse, I can do little more than suggest. In order to reduce

SCIENCE TO A SYSTEM OF PHILOSOPHY which I shall give an explanation of the origin and nature of the material universe, our thought is fatally carried beyond the realm of science, and passes under the control of the pure reason. Materialism cannot formulate a denial of metaphysics, except by undergoing a metamorphosis which makes it metaphysical. Let us take, for instance, the materialistic dogma of the eternity of matter. Is it possible to imagine more manifest absurdity than to suppose that this dogma can be experimentally proved? Can any one conceive of a series of experiments, by which it would be shown that the material world had a beginning, or that it had no beginning? The question is ridiculous. By the method of induction the problem of the origin of the world cannot be solved; and here at once we perceive that science cannot set up a denial of the supernatural, for it cannot deny that the universe may have had a beginning. And, if so, that beginning, from the very nature of things, was supernatural.

Let us proceed to practical results of these general principles. If our inability to form a satisfactory theory of the universe has no tendency to make us doubt its existence, neither should the mental difficulties which inhere in our ideas of God and the soul make us skeptical of their existence.

THE REALITY OF THE PHYSICAL WORLD is for us as much a matter of belief as the reality of God's existence, and in both cases we are forced to recognize that there are causes of belief which are not reasons, and which are stronger than any assignable intellectual arguments. The idealist doubts the reality of the material world as well; and though partisans on either side may affirm that it is impossible that there should be a sincere materialist, the critic perceives that those who set out with the assumption that intellectual reasons are the only sufficient grounds of belief, altogether ignore the fundamental condition of the problem to be solved.

Continued on sixth page.

## Mr. Fawcett, M.P., on Catholic Appointments.

A grand celebration *soiree*, in honour of the return of the present Liberal members at the late general election, was given in the Shore-ditch Town Hall, London, England. After tea a public meeting was held. There was a large attendance. The chairman was accompanied to the platform by the two members, the Right Hon. H. Fawcett, M.P., and John Holmes, Esq., M.P. The chairman, in the course of a few remarks, introduced

The Right Hon. H. FAWCETT, M.P., who, at the conclusion of a lengthened speech, speaking of the Marquis of Ripon's appointment, said as to the subject of India he did not know that he should have spoken to them that evening upon it were there not one particular question that he should feel wanting in courage if he did not refer to. Mr. Gladstone had been bitterly attacked because he made Lord Ripon, a Catholic, Viceroy of India. Well, now, he as a member of the government over which Mr. Gladstone presided, to say the least, should be wanting in courage and in loyalty to Mr. Gladstone if he did not frankly tell them what his opinions were on this question. The very last time he had spoken on that platform it was on the eve of the election at which they won the triumph they were celebrating that evening. He remembered standing on that very spot when that room was crowded from floor to ceiling, and he had said that from that platform that he would again some day

UNFURL THE BANNER OF RELIGIOUS EQUALITY (cheers). And he never should forget the enthusiasm with which the announcement was received. So that evening he would unfurl the banner of religious equality, and unfurl it with this maxim emblazoned on it—that the religious equality which was not based on religious toleration was an empty phrase and an idle name (loud cheers). One-sixth of the people of the United Kingdom were Catholics. Mr. Gladstone in forming his government had to fill up some forty or fifty offices. One-sixth of our population was Catholic, and Mr. Gladstone had given two places out of forty or fifty to Catholics, and there was an outcry against what he had done; and by whom? By the very people who would shout with enthusiasm in favor of the principle of religious equality (cheers). If it was said that the Marquis of Ripon and Lord Kenmare were appointed to important offices by Mr. Gladstone, when he could have appointed more capable men to offices—then, he said, there was a legitimate subject for political comment; but so far as he could gather, and he had read every speech delivered on the subject, no single person who had objected to Lord Ripon and Kenmare being admitted to Mr. Gladstone's government had based his objection on the political incapacity of these two noblemen. No;

THE SOLE OBJECTION WAS THAT THEY HAPPENED TO BE CATHOLIC

(cries of "Shame"). Well, now, he wished them distinctly to understand his own opinion on the subject. They might abolish their religious tests, they might sweep every religious disability that Parliament had ever imposed—nay, even they might destroy every Church and carry out the principle of disestablishment (cheers), and when they should have done all that they would still never have breathed the breath of religious equality if they were so intolerant that they could not away with all legal disability, but yet suffer intolerance and religious bigotry to remain. They might in that case enact that no Catholic, whatever his ability, should hold high office and serve his Queen and his country. They might as well cast seed on to the barren rock and expect it to take root and bear fruit as to expect that religious equality could exist in a nation unless based on the great and sacred principle of complete religious toleration (loud cheers).

THE MOTHER'S REMEDY FOR ALL DISEASES WITH WHICH CHILDREN ARE AFFLICTED IS MRS. WINSLOW'S SOOTHING SYRUP. It regulates the child from pain, cures wind colic, regulates the stomach and bowels, and during the process of teething it gives rest and health to the child, and carries it safely through the critical period.

ANYONE IS LIABLE TO BE SCALDED, and everyone may find relief from the agony by simply holding on some of BROWN'S HOUSEHOLD PANACEA and Family Liniment. As the Liniment walks on the pain walks off. If anyone doubts, try it on and see how it works; but be sure to keep a bottle in the house.

## GOING OVER TO INGERSOLL.

The ardent members of the various Protestant sects are animated with liveliness over the backsliding condition of the followers of their various "isms." They complain that there are not so many persons attending church on Sundays as there should be. They put it in plain light, and assert that one-seventh of the so-called Protestant population never go to church. This does not come from prejudiced observers who are not Protestants. It dwells not only from conventions. It breaks the studied phrases of sermons, and the religious newspapers team with letters on the subject. The Rev. Washington Gladden, of Springfield, answers the question, "Why don't the masses come to church?" by asserting that they do, or that proportionately there is more church going now than there was last century. At the time of the revolution, he says, there was one church to every 1,538 inhabitants, while the present rate is one to 485, and he thinks the churches are as nearly filled now as then.

There are only one or two little errors in the Rev. Gladden's calculation, which are first, that he counts in his bill every little shanty set up by wandering preachers as a church, and secondly, he counts in the Catholics. If he goes over his figures and takes out the Catholic population, he will find his churches more numerous still by his data, but by any other data he will find that his churches are very scarce. This, however, does not alter the fact that you may take a horse to the river and find he will not drink, so you may build Protestant churches, Mr. Gladden and find them neither frequented or paid for. Bob Ingersoll could fill any hall on the same night, and on the same terms, fuller than any Protestant preacher to be found in a church. The fact of it is clear that Protestantism has led to a want of religion, an indifference to its forms, an indifference to its practices. With the Protestant it is optional to go to church or abstain from it. He can keep away from it for one Sunday or all the Sundays of his life and be a good Protestant all the time. With a Catholic it is not so. He must go to church under pain of mortal sin. He is permitted no choice. Nothing can be acknowledged as a cause to keep him away except positive inability. Catholicity leaves no duty of man to God a thing of human option. She sternly commands obedience, and her churches are filled not by one congregation, but by many on the Sabbath. They gather like children at their mother's knee. They pray because their souls are awake to the consciousness that God hears them. They come before Him as to one who will comfort them, ease the pangs of their hearts, and make their burden light. Protestantism makes the Church no such asylum for the relief of sorrow, for the Communion of Saints, for the companionship of the lost, and the ever mysterious presence of God. The Catholic kneels to a pres-ent God and in His house. The Protestant with a great effort, if the preacher and the congregation are out of it, knows that the house reminds him that there is popularly supposed to be a God. If the preacher is there he sees that he is a preacher; if the congregation is there he knows it is a well-dressed congregation that gazes a good deal. Those are the houses for worship and leaves them empty. These are the kind of ideas that people Bob Ingersoll's lectures.—*Louisville Paper*.

## IRISH AFFAIRS. Mr. Gladstone's Land Policy—The Recent Resignations—Mr. Forster's Bill.

LONDON, July 11.—Mr. Gladstone's Irish policy has produced an alarming revolt among the aristocratic Liberals, and inducements to the great land owners to accept the legislation on the land question which is proposed by Mr. Forster, have signally failed. Two important resignations of members of the Government are already announced and others are expected. It was rumored in Conservative circles that the Duke of Argyll, Lord Ripon, and Lord Salisbury, would follow the example of the Marquis of Lansdowne, and that Lord Listowel and the Marquis of Hartington have only agreed to support Mr. Forster's measure on the condition that an amendment, which renders compensation for disturbance in the bill illusory, should be adopted. In yielding to pressure from the landlords the Government has lost the support of the only party in the House which was sincerely interested in the bill. The Parnellite members claim that the bill as amended would facilitate the eviction of small farmers in the distressed districts, for whose protection it was originally provided, and they have therefore withdrawn their support from the measure. In its new form it has failed to conciliate the landlord class because it contains principles which, if once applied to the distressed districts, must eventually be applied to all parts of Ireland. A decided policy would have secured the unanimous support of the Home Rulers, and made the Ministry independent of the aristocratic element in the Liberal party, while their half measures have only resulted in creating a double hostility. The Parnellite party claim that the immediate interests of small tenants in the West of Ireland should not be sacrificed to the prospective advantage even of the whole tenantry. They will, therefore, oppose the progress of Mr. Forster's bill in committee, and probably inaugurate a wholesale system of obstruction in order to bring the Government to a deadlock. The events of the past few days have considerably shaken Mr. Gladstone's Government, and will doubtless encourage a further attack from all who are disappointed. Owing to the abstention of thirty-one Irish members on Friday morning, the Government only carried Mr. Forster's bill into committee by the narrow majority of fifty-six. Should the Parnellite members carry out their threat of going against the measure at a future stage, the Ministry may be defeated, as over a hundred Liberal members abstained from voting on the second reading of the measure.